1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

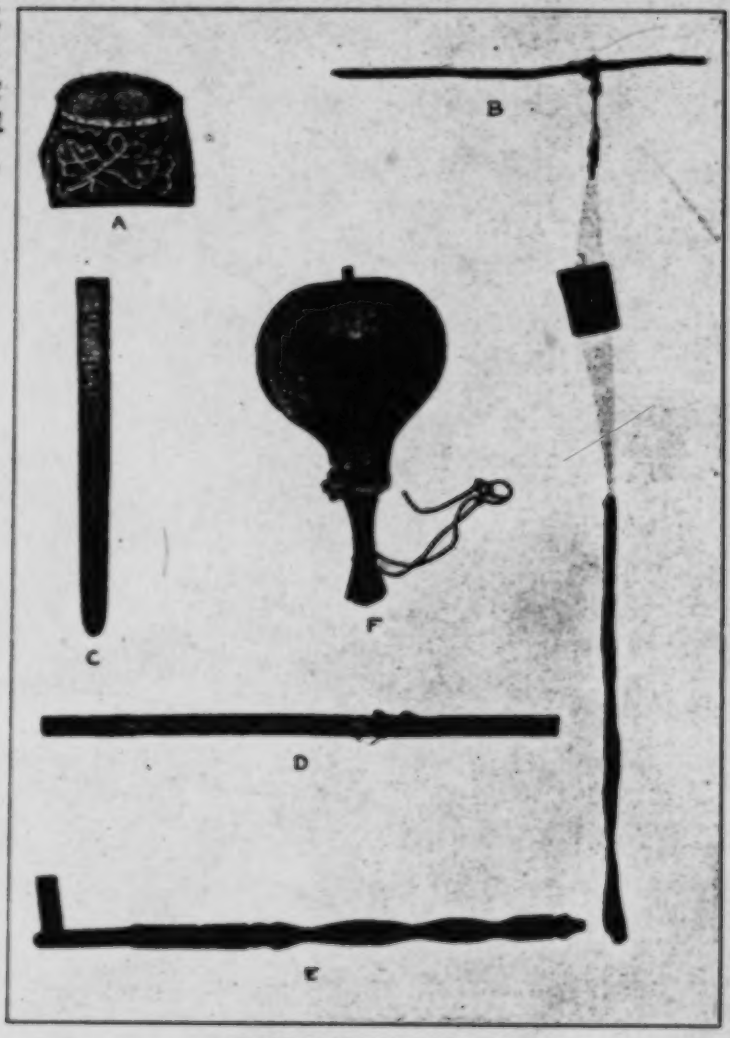
241
531
415
301

WOMAN'S HAIR ORNAMENTS AND SMALL BEADED BAG

[Facing p. 108 (F)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

415
531
293
534
276



MISCELLANEOUS OBJECTS

a. Birch-bark receptacle.
b. Frame for stringing beads.
c. Staff with personal markings.
d. Wooden dish.
e. Chiefs pipe.
f. Gourd rattle.

[Facing p. 108(H)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

252 In addition to the vegetable foods above referred to, the following
262 may be mentioned: *Tcera'pare*, a plant growing in the water, the root of which was eaten boiled with meat; *wakniptara* and *ha'nik hei'dja*, awl plant and peavine, respectively, of which only the roots were eaten; and finally the *dara*, wild potato, a favorite dish. The skin was peeled off; then the potato was dried in the sun and afterwards boiled. *Na'pa'k'*, chokecherries, were eaten raw. *P'aqkni'* and *ma'hi'nte*, a lowland weed, and the milkweed, respectively, were also utilized. Of the former, the boiled root was eaten; of the latter, the boiled head. Small quantities of food which required grinding were put into a squirrel hide from which the hairs had been removed, and were pounded with a stone. A mill consisting of a dug-out trunk with handles attached was also used.

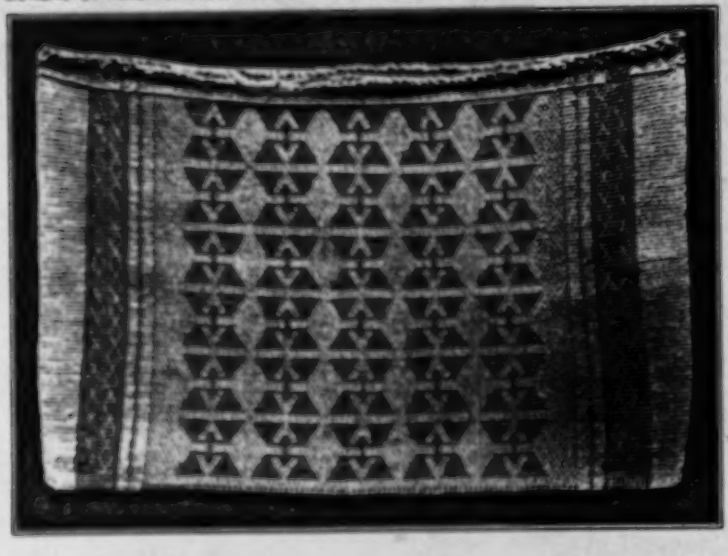
251 *Preservation of food.*—In former times meat was hung on long
● 415 racks for preservation. Corn was cached (*wase'*). Dried berries were kept in bags woven from vegetable fibers. These bags were always covered with designs, mostly of geometric patterns, although
[531 realistic designs, as elk, deer, thunderbirds, and water spirits, all
425] unquestionably property marks, were frequently used. There were two types of bags, that closely woven (*p'a'*) (pls. 32–36), just mentioned, and matting bags with fairly large openings in the meshwork (pl. 37). Food stored away at home was generally placed in a part of the lodge reserved for the purpose.

262 *A Winnebago menu.*—To give an idea of the favorite dishes of the Winnebago, the names of several mentioned in one of the myths are here appended: Small dried corn boiled with bear's ribs; jerked meat with bear's fat; deer's fat; deer's grease frozen in a hole in the ground; dried corn boiled with fruit; deer-loin soup.

412 *Cooking and eating utensils* (pl. 38).—With regard to the kind
415 of cooking and eating utensils used in the old days there exists even among the Indians themselves considerable difference of opinion. According to some, their ancestors never used wooden utensils, mills, spoons, and plates, but utilized shells of various kinds or other natural objects suitable to their needs. Others state, on the contrary, that, in early times, in addition to such natural objects, wooden vessels of many kinds were fashioned from maple knots. These are said to have been burned out, a very tedious process, or even to have been cut out with adzes. It is quite impossible to decide this question now. Wooden implements and utensils in great variety are, of course, found among the Winnebago at the present time, but these are supposed by many to have been introduced by the neighboring Algonquian tribes and by
[177] early French traders. The main contention of the present-day Winnebago is, however, that their ancestors could never have made this woodenware without the aid of European implements, burning out being a tedious and unsatisfactory method.

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

415
286
531



WOVEN BAGS WITH OLD DESIGNS

[Facing p. 118 (8)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

415
286
532

WOVEN BAGS

a. Deer and thunderbird designs b. Thunderbird design

[Facing p. 118 (c)]

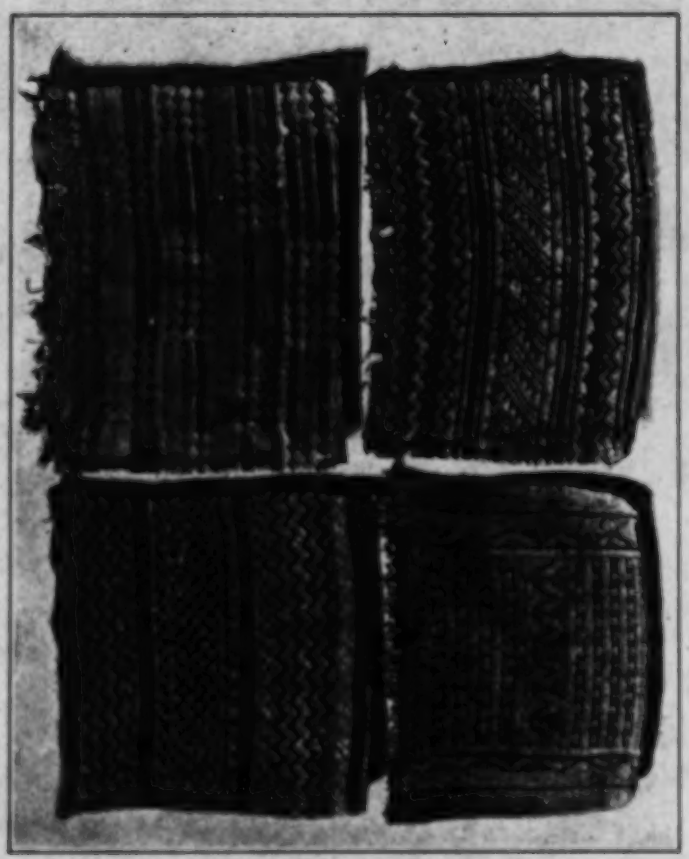
1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

H5
286
531

VARIETIES OF WOVEN BAGS

[Facing p. 118 (b)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12



BUREAU OF AMERICAN ETHNOLOGY · THIRTY-SEVENTH ANNUAL REPORT PLATE 33

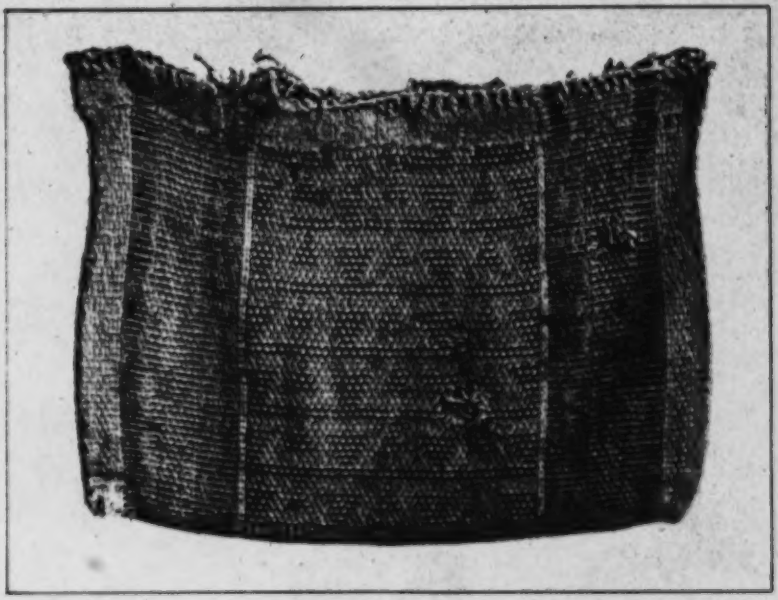
WOVEN BAGS WITH OLD DESIGNS

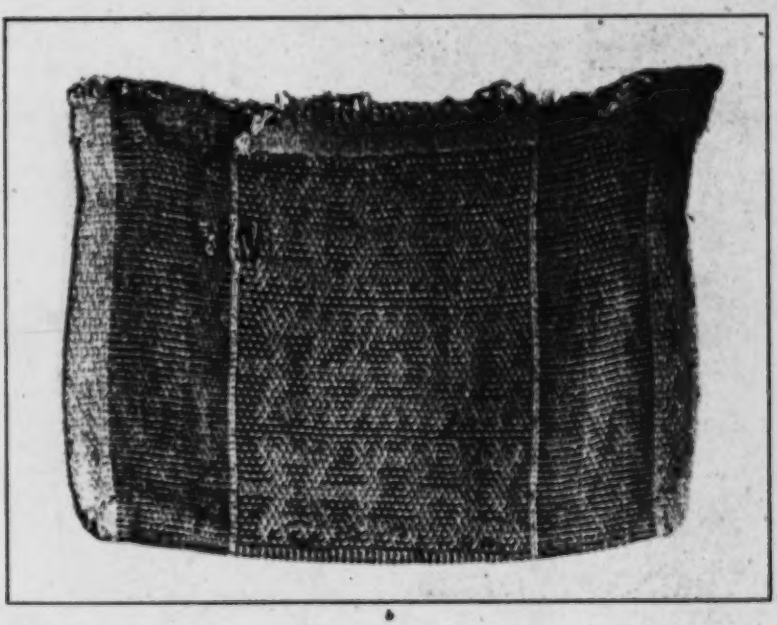
415
256
531

[Facing p. 118 (E)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

445
286
531





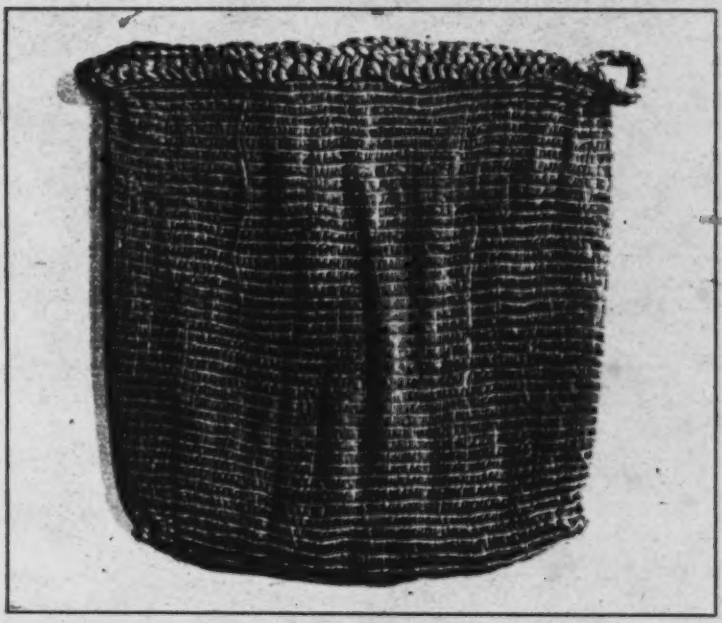
WOVEN BAGS

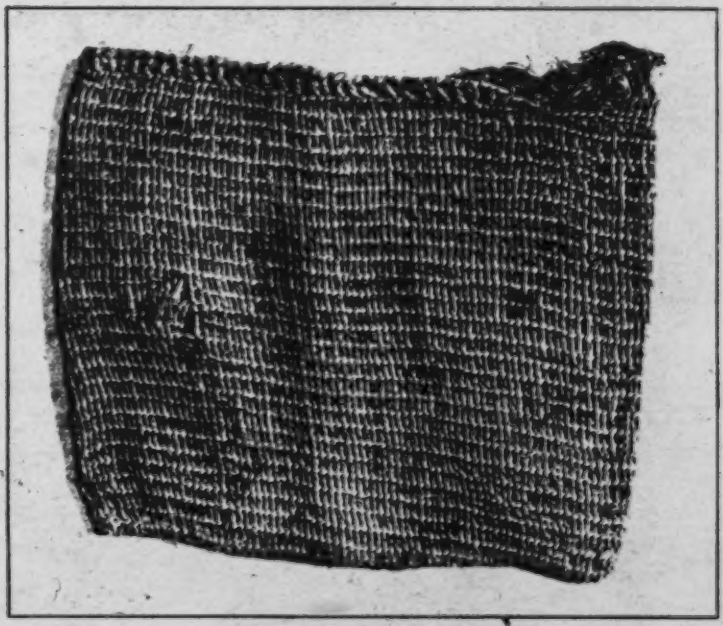
(Peabody Museum)

[Facing p. 118(F)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

415
286





OPENWORK WOVEN BAGS
(Peabody Museum)

[Facing p. 118(a)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

415

a. WOODEN DISHES

412

b. WOODEN SPOONS

415
412

c. WOODEN MORTARS AND PESTLES

[Facing p. 118 (H)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

It might be said that all recollection of the making of wooden vessels could easily have been lost in the last century or two and that therefore too much weight should not be given to present ignorance of the subject. There are a number of reasons, however, why ignorance in this particular case might be significant. First, many indications point to workmanship of a low order among the Winnebago in the manufacture of artifacts; second, there are many suggestions of two cultural strata in this tribe; third, while the Winnebago in Wisconsin still use wooden vessels, many of them claim that these were introduced; and fourth, all the informants who gave this information were old people. If the author were to hazard an hypothesis, it would be the following: In very early times few objects were fashioned out of wood, but gradually contact with the Menominee led to the introduction of many wooden vessels, and finally the acquisition of European axes, knives, and other implements made it possible to manufacture such vessels in large numbers. A similar explanation was offered by an Indian with regard to the use of dugouts.

Besides wood as a material for dishes and spoons of various kinds and sizes, shells were utilized, while sticks served as knives.

All informants agree that neither bone nor stone were used in the manufacture of utensils.

For cooking, clay pots were used. These vessels, most of which were very large, with round bottoms, always hung over the fire. The material used in their manufacture was blue clay found at Green Bay, on or near the site of St. Paul, Minn., mixed with shell shards, glue from sturgeon vetebræ, and the gelatinous substance in the horns of the deer. The addition of these ingredients greatly increased the cohesiveness of the clay. The material was either molded with the hands or in holes of the desired shape dug in the ground and lined with leaves. Finally, the vessels were dried over a slow fire in small kilns constructed for the purpose. None of the clay vessels were provided with handles. Some were ornamented with geometric patterns. The irregular incised designs on some Winnebago vessels are the impressions of grass blades with which the mold was lined.[1]

Fire making.—In former times fire was always made by means of a simple fire drill. This method is still used for ceremonial occasions.

Tanning.—The author never witnessed the process of tanning. The description obtained agrees exactly with that of Mr. A. Skinner here quoted:[2]

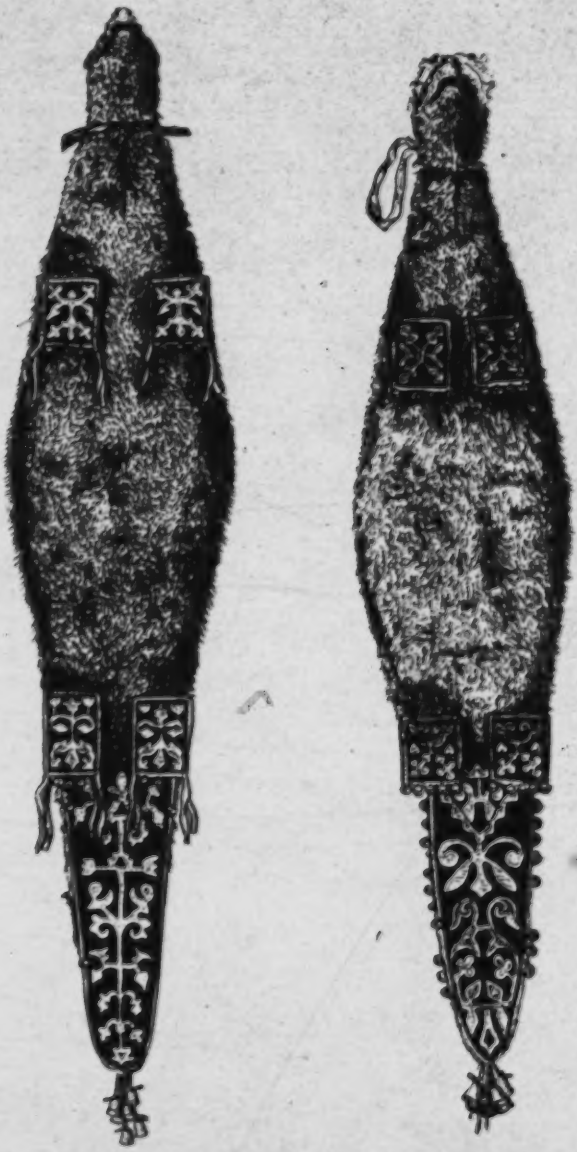
> After the skin has been removed, the hair is scraped from it. During this process the skin is hung over an obliquely inclined leg, one end of which has been smoothed

[1] One informant gave a description of pottery making in which a wheel was used, but as no other Winnebago corroborated this statement the author is convinced that it is incorrect.

[2] Anthr. Papers Amer. Mus. Nat. Hist. pt. IV, pt. II, pp. 260-261.

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

796
531
●415

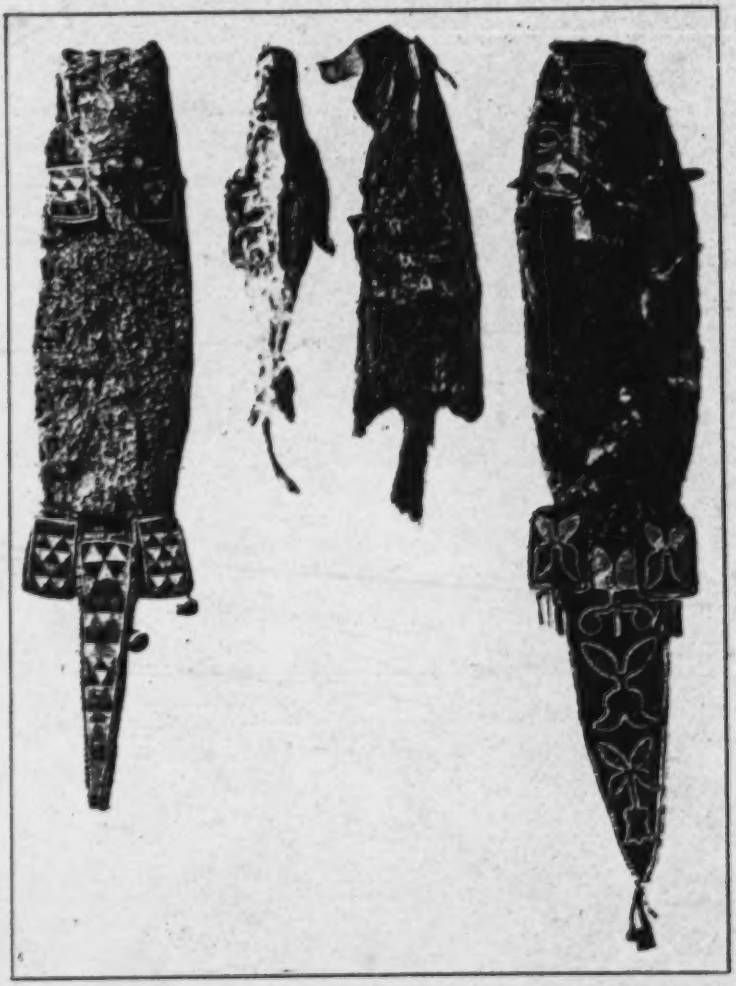


OTTER-SKIN MEDICINE POUCHES USED AT MEDICINE DANCE

[Facing p. 362 (A)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

796
531
415



POUCHES OF ANIMAL SKINS USED AT MEDICINE DANCE

[Facing p. 362 (B)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

E6
531
415

SKIN POUCHES AND FEATHER FANS USED AT MEDICINE DANCE

[Facing p. 362 (c)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

614 796 782 the members of my clan, sufficient blessings to guide us all safely through life, and to make our lives pleasant. I will not tell the [537] origin myth (of our clan) because it is sacred and it must not be told without the proper ceremony, for the telling would then injure an individual. Besides there are many clans beside our own represented here and it is not proper that these should hear it."

614 796 He then speaks of the four ancestral bear-beings who were created in the beginning.

When the feast is ready one of the Wolf clansmen gives four soldier whoops. Then the fire is allowed to die out, and as soon as the lodge is in complete darkness the feasters begin to eat. Before [533] eating, the host sings four songs. These are the clan songs and are only sung at these feasts or on the occasion of the death of a clansman.

Those who partake of food at the feast may be members of any clan except the Bear clan. The members of the latter clan do not eat at their own feast.

[264 415] Everyone attending must bring his own wooden spoon and must use it with his left hand. There are four wooden dishes in which the food is served. These are arranged in the lodge in a certain manner.

The guests sit around these dishes and eat with their own spoons.

[805] The feast is given in the first bear month. Some one generally watches the moon and as soon as the new moon is visible the feast begins. The feathers and the tobacco to be offered are placed in four little troughs made of basswood bark, each about 1 foot long. These are then placed on the south side of the fireplace.

When the meal is over the attendant or Wolf clansman generally says a few words of thanks to the host and then the host in turn thanks those who have participated and tells them that the feast is now over. All now pass out, the one next to the host leaving first and the rest in succession, the host himself remaining until the end.

[778 782] When the feast is over the tobacco and the feathers are taken away from the lodge and carried in a southern direction to a place (under a tree) that has been especially cleared and sanctified. Any person may thereafter go there, offer tobacco, and ask for long life.

614 796 537 782 Informant, member of the clan (male): "Well, soldiers, your moon is about to appear. It is good. So come forth, for it is at this time that the spirits asked to be remembered. Let us send, on this occasion, to the place at which we all originated, whatever we possess of wealth. This is what the spirits asked of old. Let us therefore put the kettle on and prepare the feast.

"This is the way in which we prepare the feast. I offer only one small kettle. Here is my offering. I pray that what I offer may suffice and bring enough blessings from the spirits to include all the